THE TEACHING OF THE PRAYER BOOK

By the Rev. LATTA GRISWOLD, M.A.

Author of "The Middle Way," etc.

NO OTHER document or series of ducuments, save the Holy Scripture, can have for Anglicans the authority of the Prayer Book. It is therefore undoubtedly legitimate that the members of this communion should appeal to the Book of Common Prayer in any effort to determine the teaching of this branch of the Church as to doctrine, discipline, polity, worship, and practice.

It should be useful, therefore, to set forth the main and broad outlines of the teaching of our branch of the Church in the exact words of the Book of Common Prayer, and the while doing so to refrain from any interpretation whatsoever. If this be done in logical and topical fashion there will be provided a body of obvious teaching, which though it may prove unacceptable to certain individuals, will be immune from the criticism that it is not the teaching of this Church.

So to set forth the teaching of the Book of Common Prayer is the purpose of this book.

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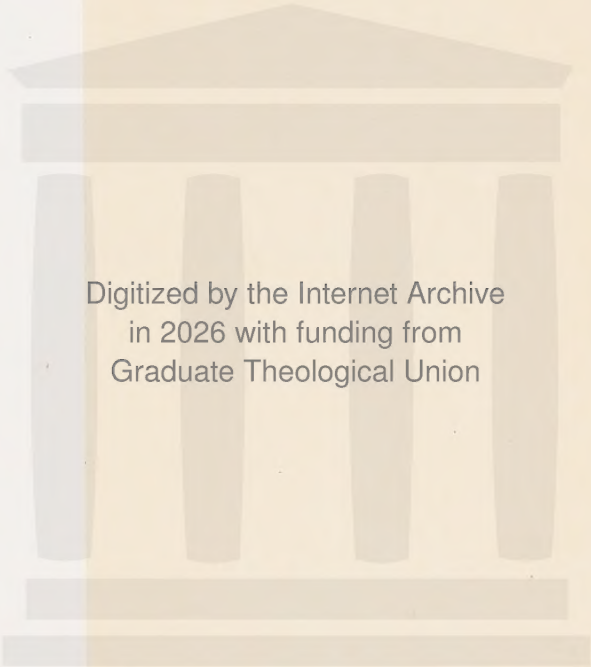
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THE TEACHING
OF
THE PRAYER BOOK

BY THE REVEREND
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Introduction

ONE OF THE AIMS of the Fathers of the English Reformation was to put into the hands of clergy and laity a Book of Common Prayer, the which, though they scarcely regarded it as perfect or complete, they yet designed to be a sufficient standard of Church teaching, an adequate directory for public worship, a helpful guide to Christian practice, and to some extent a manual of devotion. And they intended to replace by this Book of Common Prayer the various missals, breviaries, handbooks, and the like, that had done duty along these lines in former times.

This aim, accomplished first in 1549, has been preserved in every subsequent revision of the Prayer Book. Whether this was or was not an ideal method of reform, it can be asserted without fear of contradiction, that ever since, the Churches of the Anglican communion, by every possible manner, have

stamped with their authority the successive revisions and editions of the Book of Common Prayer as their official teaching upon all matters of which it treats. No other document or series of documents, save the Holy Scripture, can have for Anglicans the authority of the Prayer Book.

It is therefore undoubtedly legitimate that the members of this communion should appeal to the Book of Common Prayer in any effort to determine the teaching of this branch of the Church as to doctrine, discipline, polity, worship, and practice. Certainly they have always done so. Admittedly, however, there exist in the Anglican communion different schools of thought, which here and there and now and then have hardened into partisan groups. All must appeal to the Prayer Book and think to find in it justification for their point of view. The difficulty has been that teachers often, instead of setting forth the official teaching of the Church as stated in the Prayer Book, provide our people with interpretation of that teaching agreeable to their party opinion. Though people of these different ways of thinking

have lived together happily enough for the most part in this communion, and though admittedly the Book of Common Prayer represents to some extent a compromise between conflicting opinions in the past, it does not follow that it is patient of such divers and contradictory interpretations as those to which it is oftentimes subjected.

It should be useful, therefore, to set forth the main and broad outlines of the teaching of our branch of the Church in the exact words of the Book of Common Prayer, and the while doing so to refrain from any interpretation whatsoever. If this be done in logical and topical fashion there will be provided a body of obvious teaching, which though it may prove unacceptable to certain individuals, will be immune from the criticism that it is not the teaching of this Church.

So to set forth the teaching of the Book of Common Prayer is the purpose of this book. It is designed primarily for American Episcopalians, therefore the text of the revised American Prayer Book is that to which ordinarily appeal is made. The English

Prayer Book is quoted only upon such points as are passed over by the American Book, on the principle laid down in the first American Preface that our fathers were "far from intending to depart from the teaching of the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances required." Even so it is not deemed expedient to draw upon the English Book for its Preface, upon the several offices peculiar to it, nor upon the Creed of St. Athanasius. Furthermore, there is no appeal to the Thirty-nine Articles of Religion, for reasons set forth in the appendix. It has not seemed necessary to quote from the Scotch, Irish, or colonial books where they happen to differ, in unimportant details, from the American or English books. Holy Scripture, except in one or two instances, is not quoted even as it appears in the Book of Common Prayer; though it should be noted that the Prayer Book copiously and continuously illustrates and reinforces its teaching by an abundant use of Scripture, as with the Psalter, the Lessons appointed for the daily offices, the Epistles and Gospels, and the pas-

sages quoted in the various rites. Quotations are made as briefly as seems consistent with making clear the teaching upon the point under consideration. Repetition is avoided as much as possible; for example, where several collects set forth certain teaching, but one is directly quoted in most cases, and the others are at the most referred to by name. The analysis is made according to generally accepted principles of systematic theology. It is hoped that the book will help to meet what is really a widely-felt need.

Part I. Teaching

1. Of the Necessity for a Right Belief

Dost thou believe all the articles of the Christian Faith, as contained in the Apostles' Creed? . . . I do (Question and answer in *Holy Baptism).*

What did your Sponsors then promise for you? . . . My Sponsors did promise and vow three things in my name. . . . Secondly, that I should believe all the Articles of the Christian Faith; . . . Do you not think that you are bound to do so? . . . Yes, verily; and by God's help so I will. What do you chiefly learn in these Articles of your Belief? First, I learn to believe in God the Father, who hath made me and all the world; Secondly, in God the Son, who hath redeemed me, and all mankind; Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God. And this Holy Trinity, one God, I praise and magnify. . . . *(Offices of Instruction).*

Do ye here, in the presence of God, and of this congregation, renew the solemn promise and

vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you? I do *(Confirmation)*.

Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge; and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures? . . . I am so persuaded, and have so determined, by God's grace.

Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same? . . . I will so do, by the help of the Lord.

Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick

as to the whole, within your Cures, as need shall require, and occasion shall be given? . . . I will, the Lord being my helper *(Ordering of Priests.* There are similar questions and answers in the *Consecration of Bishops).*

Other expressions in prayers and collects indicating the necessity of a right belief.

. . . as there is but one Body, . . . one Faith, . . . etc. *(Prayer for Unity).*

. . . replenish them with the truth of thy doctrine . . . *(Prayer for ordinands, in Ordering of Priests).*

. . . God, who hast given unto us . . . grace, by the confession of a true faith, . . . keep us steadfast in this faith . . . *(Collect for Trinity Sunday).*

Jesus Christ, the way, the truth, and the life, . . . *(Collect for St. Philip and St. James).*

God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine . . . *(Collect for St. Simon and St. Jude).*

. . . with one mouth may profess the faith once delivered to the Saints . . . *(Prayer in Institution of Ministers).*

2. Of God the Holy Trinity*

The prayers and collects address Almighty God with a variety of ascriptions, and they ascribe to Him a great many attributes. But as all prayers and collects in the Prayer Book afford examples, it is scarcely necessary to collect and classify them. Amongst the ascriptions are the following:

> God the Father, Our Father, Our Heavenly Father, Father of our Lord Jesus Christ, Merciful Father, Almighty and Most Merciful Father, Father of all Mercies, Most Loving Father, Almighty God, Everlasting God, Everliving God, Most Gracious God, Eternal God, Merciful God, Lord God, Most Mighty God, Immortal God, God of all Comfort, the God of Peace, God the King of Glory, God the King Eternal.
>
> God the Son, Lord, Blessed Lord, Good Lord, Lord Jesus Christ, Blessed Jesus, Saviour of the World, Advocate, Mediator, Redeemer, Christ, Lord Christ, Saviour, Thy Son our Lord, Bishop and Shepherd of our Souls.

---

* It would be logical to include divisions of God and of God the Father, but the Prayer Book is so replete with references to the Godhead, and the great majority of its prayers are addressed to God the Father, that it is not deemed necessary to include such divisions.

God the Holy Spirit, Sanctifier, Blessed Spirit, Holy Spirit, the Comforter.

I believe in one God the Father Almighty, . . . and in one Lord Jesus Christ, the only-begotten Son of God; . . . God of God, . . . and . . . in the Holy Ghost, . . . Who with the Father and the Son together is worshipped and glorified; . . . *(Nicene Creed).*

I learn (in these Articles of Belief) to believe in God the Father, . . . God the Son, . . . God the Holy Ghost. . . . *(Catechism).*

Who, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality *(Proper Preface for Trinity Sunday).*

For the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who art one with thee in thy Eternal Godhead *(Alternative Proper Preface for Trinity Sunday).*

Almighty and everlasting God, who hast given unto thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the

Divine Majesty to worship the Unity; we beseech thee that thou wouldst keep us steadfast in this faith . . . *(Collect for Trinity Sunday).*

O God the Father, creator of heaven and earth; . . . O God the Son, Redeemer of the World; . . . O God the Holy Ghost, Sanctifier of the Faithful; . . . O holy, blessed, and glorious Trinity . . . *(Litany).*

O Lord Jesus Christ, . . . who livest and reignest with the Father and the Holy Spirit ever, one God, world without end (*Collect for the Third Sunday in Advent,* and similar expressions in many collects).

I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost *(Formula for Baptism).*

Glory be to the Father, and to the Son, and to the Holy Ghost *(Gloria Patri).*

. . . ye must give . . . thanks to God, the Father, the Son, and the Holy Ghost . . . *(Exhortation in Holy Communion).*

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father *(Gloria in Excelsis).*

Father, Son, and Holy Ghost, One God: O come, let us adore him *(Invitatory for Venite in Morning Prayer).*

3. Of the Incarnation of our Lord Jesus Christ *

I believe . . . in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary . . . *(Apostles Creed).*

I believe . . . in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made; Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man . . . *(Nicene Creed).*

Because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin *(Proper Preface for Christmas Day).*

Through Jesus Christ our Lord, who, in substance of our mortal flesh, manifested forth his

* Of these citations, those from the Creeds, the Te Deum, the Proper Preface for Christmas, the Collect for Christmas, refer to the Virgin Birth of our Lord.

glory; that he might bring us out of darkness into his own glorious light *(Proper Preface for The Epiphany)*.

Because in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son, Jesus Christ our Lord *(Proper Preface for the Purification,* etc*)*.

Thou art the everlasting Son: of the Father. When thou tookest upon thee to deliver man: thou didst humble thyself to be born of a Virgin *(Te Deum)*.

By the Mystery of thy holy Incarnation; . . . Good Lord, deliver us *(Litany)*.

. . . this mortal life, in which thy Son Jesus Christ came to visit us in great humility . . . *(Collect for 1st Sunday in Advent)*.

Almighty God, who has given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin . . . *(Collect for Christmas Day)*.

Almighty God, who hast poured upon us the new light of the Incarnate Word; . . . *(Collect for the Second Sunday after Christmas)*.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son,

our Saviour Jesus Christ, to take upon him our flesh . . . *(Collect for Palm Sunday).*

Almighty and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was thus presented in the temple in the substance of our flesh . . . *(Collect for the Purification).*

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so . . . *(Collect for the Annunciation).*

. . . ye must give . . . thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man . . . *(Exhortation in the Holy Communion).*

4. Of the Atonement

I believe . . . in one Lord Jesus Christ, . . . Who for us men and for our salvation came down from heaven, . . . And was crucified also for us under Pontius Pilate . . .*(Nicene Creed).*

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood: . . . Regard, etc. . . . *(Prayer before Baptism).*

I learn to believe in . . . God the Son, who hath redeemed me and all mankind *(Cathechism and Office of Instruction)*.

Almighty God, . . . We bless thee . . . above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ . . . *(General Thanksgiving)*.

O God the Son, Redeemer of the world; have mercy upon us *(Litany)*.

Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us forever. *(Litany)*.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; . . . Good Lord, deliver us *(Litany)*.

O Lamb of God, who takest away the sins of the world; Grant us thy peace *(Litany)*.

. . . ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of

God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort . . . *(Exhortation in Holy Communion).*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii, 16.

This is a true saying and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *I Tim.* i, 15.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *I St. John* ii, 1, 2. *(Comfortable Words in Holy Communion).*

. . . for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who, by his death hath destroyed death, . . . etc. *(Proper Preface for Easter Day).*

For the precious death and merits of thy Son Jesus Christ our Lord . . . *(Proper Preface for Trinity Sunday).*

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again . . . etc. *(Prayer of Consecration in Holy Communion).*

. . . having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same . . . most humbly beseeching thee to grant that, by the merits and death of thy son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion *(Prayer of Consecration in Holy Communion).*

Almighty . . . God, we most heartily thank thee, for . . . that we are . . . heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son *(Prayer of Thanksgiving in Holy Communion).*

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, mercifully grant, etc. *(Collect for Palm Sunday).*

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world . . . *(Gloria in Excelsis).*

These and all other necessaries, . . . we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour (*A Prayer for Congress,* and conclusion of many other prayers and collects).

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end *(Collect for Good Friday).*

Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits,

who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord *(Collect for Easter Even).*

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened to us the gate of everlasting life; . . . etc. *(Collect for Easter Day).*

O God, who for our redemption didst give thine only-begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy; . . . etc. *(Second Collect for Easter Day).*

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our Justification; . . . etc. *(Collect for I Sunday after Easter).*

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, . . . etc. *(Collect for II Sunday after Easter).*

We beseech thee, O Lord, pour thy grace into our hearts; that, . . . by his cross and passion we may be brought unto the glory of his resurrection . . . *(Collect for the Annunciation).*

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord *(Visitation of the Sick).*

Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world . . . *(A Commendatory Prayer in Visitation of the Sick).*

O Lord Jesus Christ, who by thy death didst take away the sting of death; Grant . . . etc. *(Additional Prayer to Burial of the Dead).*

Almighty God, . . . who, . . . hast given to us thy only and most dearly beloved Son Jesus, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, . . . etc. *(Prayer before Ordering of Priests).*

. . . the Church of Christ, which he hath purchased with no less price than the effusion of his own blood, . . . etc. *(Examination of the bishop-elect in Consecration of Bishops.)*

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect . . . etc. *(Benediction in Office of Institution).*

5. Of the Resurrection of Christ

References to the Resurrection of our Lord are often included in the references illustrating the doctrine of the Atonement; they are not repeated in this citation.

The third day he rose again from the dead; . . . *(Apostles' Creed).*

And the third day he rose again according to the Scriptures; . . . *(Nicene Creed).*

. . . by thy glorious Resurrection and Ascension; . . . Good Lord, deliver us *(Litany).*

Almighty and everliving God, who, for the greater confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant . . . etc. *(Collect for St. Thomas the Apostle).*

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: . . . who . . . by his rising to life again hath restored to us everlasting life *(Proper Preface for Easter Day).*

6. Of the Ascension of Our Lord

Thou sittest at the right hand of God: in the glory of the Father *(Te Deum).*

He ascended into heaven . . . *(Creeds).*

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end *(Collect for Ascension Day)*.

O God, the King of Glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; etc. *(Collect for the Sunday after Ascension)*.

Through thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory *(Proper Preface for Ascension)*.

Thou that sittest at the right hand of God the Father, have mercy upon us *(Gloria in Excelsis)*.

7. Of God the Holy Spirit

Also the Holy Ghost: the Comforter *(Te Deum)*.

. . . I believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the

Father and the Son; Who with the Father and the Son together is worshipped and glorified; who spake by the Prophets . . . *(Nicene Creed).*

I learn to believe in . . . God the Holy Ghost, who sanctifieth me, and all the people of God *(Catechism).*

O Lord Jesus Christ, . . . who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. (*Collect for III Sunday in Advent,* and many other prayers and collects).

O God the Holy Ghost, sanctifier of the faithful *(Litany).*

. . . by the Coming of the Holy Ghost, Good Lord, deliver us *(Litany).*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; . . . etc. *(2nd Collect for Good Friday).*

. . . We beseech thee leave us not comfortless, but send to us thine Holy Ghost to comfort us, and exalt us . . . etc. *(Collect for Sunday after Ascension).*

O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of the Holy Spirit; Grant us by the

same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; . . . etc. *(Collect for Whitsunday).*

Send, . . . thy Holy Spirit into our hearts, that he may direct and rule us according to thy will, comfort us in all our afflictions, defend us from all error, and lead us into all truth. . . . *(Collect for Monday in Whitsun Week).*

Grant, . . . that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name; . . . *(Collect for Tuesday in Whitsun Week).*

. . . Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; . . . etc. *(Collect for XIX Sunday after Trinity).*

Almighty and everliving God, who hast vouchsafed to regenerate us thy servants by Water and the Holy Ghost, . . . etc. *(Collect in Confirmation).*

. . . Cleanse our hearts by the inspiration of thy Holy Spirit, . . . etc. *(The Collect in Holy Communion).*

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, lighting

upon the disciples, to teach them, and to lead them into all truth; . . . *(Proper Preface for Whitsunday).*

. . . vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; . . . *(Prayer of Consecration in Holy Communion.)*

None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; . . . etc. (*Exhortation in Holy Baptism).*

. . . Give thy Holy Spirit to this Infant, That he may be born again, . . . etc. (*Prayer in Holy Baptism).*

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace; . . . etc. *(Prayer in Confirmation).*

Defend, O Lord, this thy Child with thy heavenly grace; that he may continue thine forever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom *(Confirmation sentence).*

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; . . . etc. *(The Collect in The Ordering of Priests).*

Come Holy Ghost, our souls inspire, etc. *(Veni creator in the Ordering of Priests).*

Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, . . . etc. *(Ordination sentence in The Ordering of Priests).*

Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, . . . *(Consecration sentence in The Consecration of Bishops).*

8. Of the Church

I believe in . . . The holy Catholic Church; . . . *(Apostles' Creed).*

I believe in one Catholic and Apostolic Church; . . . *(Nicene Creed).*

The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Protestant Episcopal Church in the United States of America *(Title page of the Prayer Book).*

. . . it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require *(Preface to The Book of Common Prayer).*

The holy Church throughout all the world: doth acknowledge thee; . . . etc. *(Te Deum).*

Almighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; . . . etc. *(Prayer to be used at the Meetings of Convention).*

Almighty God, . . . who hast purchased to thyself an universal Church by the precious blood of thy dear Son; . . . etc. *(A prayer for those to be admitted into Holy Orders).*

O Lord, we beseech thee to keep thy Church and household in thy true religion, . . . etc. *(Collect for V Sunday after The Epiphany).*

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succor, preserve it evermore by thy help and goodness; . . . *(Collect for XVI Sunday after Trinity). (cf. also Collects for XV Trinity, XXII*

Trinity, XXIII Trinity; St. Matthew's Day, St. Mark's Day, St. Bartholomew's Day).

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine; that we may be made an holy temple acceptable unto thee; . . . etc. *(Collect for Saint Simon and Saint Jude, Apostles).*

The Church and Congregation whom you must serve, is his Spouse, and his Body . . . Wherefore consider with yourselves the end of the Ministry toward the children of God, towards the Spouse and Body of Christ . . . *(Exhortation in The Ordering of Priests).*

O Holy Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world: . . . etc. *(Prayer in Office of Institution).*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; Grant . . . that with one heart they may desire the prosperity of thy holy Apostolic Church, . . . etc. *(Last Prayer in Office of Institution).*

O God, . . . make us deeply sensible of the shortness and uncertainty of human life; . . . that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; . . . etc. *(Prayer in behalf of those present at a Visitation of the Sick).*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee, And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and

Shepherd of our souls, who art with the Father and the Holy Ghost one God, world without end *(Last Prayer in Office of Institution)*.

When were you made a member of the Church? . . . I was made a member of the Church when I was baptized. . . . What is the Church? . . . The Church is the Body of which Jesus Christ is the Head, and all baptized people the members. . . . How is the Church described in the Apostles' and Nicene Creeds? . . . The Church is described in the Creeds as One, Holy, Catholic, and Apostolic. . . . What do we mean by these words? . . . We mean that the Church is: One, because it is one Body under one Head; Holy, because the Holy Spirit dwells in it, and sanctifies its members; Catholic, because it is universal, holding earnestly the Faith for all time, in all countries, and for all people, and is sent to preach the Gospel to the whole world; and Apostolic, because it continues steadfastly in the Apostles' teaching and fellowship. . . . What is your bounden duty as a member of the Church? . . . My bounden duty is to follow Christ; to worship God every Sunday in his Church; and to work and pray and give for the spread of His Kingdom. . . . What special means does the Church provide to help you to do all these things? . . . The Church provides the Laying on of Hands, or Confirmation, wherein, after renewing the promises and

vows of my baptism, and declaring my loyalty and devotion to Christ as my Master, I receive the strengthening gifts of the Holy Spirit. . . . After you have been confirmed, what great privilege does our Lord provide for you? . . . Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion, for the continual strengthening and refreshing of my soul *(Questions and Answers about the Church in Offices of Instruction).*

O Gracious Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldst be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord *(Prayer for the Church).*

Good Christian People, I bid your prayers for Christ's holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of the same, planted by God in this land, whereof we are members; that in all things it

may work according to God's will, serve Him faithfully, and worship Him acceptably *(Bidding Prayer)*.

9. Of the Sacraments

How many Sacraments hath Christ ordained in his Church? Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

What meanest thou by this word *Sacrament?* I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

How many parts are there in a Sacrament? Two; the outward visible sign, and the inward spiritual grace *(Catechism)*.

10. Of Holy Baptism

What is the outward visible sign or form in Baptism? . . . Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

What is the inward and spiritual grace? . . . A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

What is required of persons to be baptized? . . . Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Why then are infants baptized, when by reason of their tender age they cannot perform them? . . . Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform *(Catechism)*.

What is the outward and visible sign or form in Baptism? . . . The outward and visible sign or form in Baptism is Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

What is the inward and spiritual grace in Baptism? . . . The inward and spiritual grace in Baptism is a death unto sin, and a new birth unto righteousness, whereby we are made the children of grace.

What is required of persons to be baptized? . . . Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Why then are Infants baptized, when by reason of their tender age they cannot perform them? . . . Because, by the faith of their Sponsors, Infants are received into Christ's Church, become the recipients of His grace, and are

trained in the household of faith *(Offices of Instruction)*.

It is very meet, right, and our bounden duty that we should give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go, teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin and grant that *this Child* (or *this thy Servant*) now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord, to whom with thee, in the unity of the Holy Spirit, be all honor and glory, now and evermore *(Prayer in Holy Baptism)*.

We receive this Child into the congregation of Christ's flock; . . . etc. *(Prayer before Baptism)*.

Seeing now, dearly beloved brethren, that this Child is regenerate and grafted into the body of Christ's Church, let us . . . etc. *(Statement after Baptism)*.

We yield thee hearty thanks, most merciful

Father, that it hath pleased thee to regenerate *this Child* (or *this Thy Servant*) with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, may live unto righteousness, and, being buried with Christ in his death, may crucify the whole body of sin; and that he may also be partaker of his resurrection; . . . etc. *(Thanksgiving in Baptism).*

Grant, O Lord, that as we are baptized into the death of thy blessed Son, . . . etc. *(Collect for Easter Even).*

Almighty . . . God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; . . . etc. *(Prayer before Confirmation).*

Regard, O Lord, the supplications of thy servants, and grant that whosoever in this house shall be received by Baptism into the congregation of Christ's flock, may be sanctified by the Holy Ghost, and may continue Christ's faithful Soldier and Servant unto his life's end *(Consecration of a Church).*

11. Of the Holy Communion

The Prayer Book refers to this sacrament in the following divers terms:

1. The Lord's Supper *(Holy Communion).*

2. The Supper of the Lord *(Offices of Instruction).*

3. Holy Communion *(Holy Communion).*

4. The most comfortable Sacrament of the Body and Blood of Christ *(Holy Communion).*

5. The blessed Sacrament of the Body and Blood of Christ *(Consecration of a Church).*

6. The Holy Eucharist *(Next to last rubric in Office of Institution).*

7. Our sacrifice of praise and thanksgiving *(Prayer of Consecration in Holy Communion).*

Why was the Sacrament of the Lord's Supper ordained? . . . For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

What is the outward part or sign of the Lord's Supper? . . . Bread and Wine, which the Lord hath commanded to be received.

What is the inward part, or thing signified? . . . The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

What are the benefits whereof we are par-

takers thereby? . . . The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine *(Catechism)*.

Why was the Sacrament of the Lord's Supper ordained? . . . The Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

What is the outward part or sign of the Lord's Supper? . . . The outward part or sign of the Lord's Supper is Bread and Wine, which the Lord hath commanded to be received.

What is the inward part, or thing signified? . . . The inward part, or thing signified, is the Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

What are the benefits whereof we are partakers in the Lord's Supper? . . . The benefits whereof we are partakers in the Lord's Supper are the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are refreshed and strengthened by the Bread and Wine.

What is required of those who come to the Lord's Supper? . . . It is required of those who come to the Lord's Supper to examine themselves, whether they repent them truly of their former sins, with steadfast purpose to lead

a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and to be in charity with all men *(Offices of Instruction)*.

Dearly beloved in the Lord, ye who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, . . . he hath instituted and ordained holy mysteries, as pledges of his love, to our great and endless comfort *(Exhortation in Holy Communion)*.

. . . For in the night in which he was betrayed, he took Bread; and when he had given thanks, he break it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me. . . .

And we most humbly beseech thee, O merciful Father, to hear us; and of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his

death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion . . . humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him *(Prayer of Consecration in Holy Communion).*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. . . . The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. . . . *(Sentences of administration in Holy Communion).*

Almighty . . . God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received those holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favor

and goodness toward us; and that we are very members incorporate in the mystical body of thy Son, . . . etc. *(Thanksgiving after Holy Communion).*

. . . I purpose . . . to administer . . . the most comfortable Sacrament of the Body and Blood of Christ; to be . . . received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament *(Exhortation to Holy Communion).*

. . . It is your duty to receive the Communion in remembrance of the sacrifice of his death, as he hath himself commanded; . . . etc. *(Alternate Exhortation to Holy Communion).*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction may, to their great and endless comfort, obtain remission of their sins,

and all other benefits of his passion *(Prayer in Consecration of a Church)*.

. . . The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord *(The Epistle, I Cor. xi, 17, for Maundy Thursday)*.

Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive it in remembrance of him; who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end *(Collect for Maundy Thursday)*.

The Book of Common Prayer calls Baptism and the Lord's Supper, the two sacraments ordained by Christ, as generally necessary to salvation. It is convenient at this

point to consider those other "rites and ceremonies" which, whether they be regarded as sacraments or not, are used in this Church as part of her spiritual discipline.

12. Of Confirmation

Wilt thou take heed that this Child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him? *(Question to sponsors in Holy Baptism).*

It is expedient that every adult, thus baptized, should be confirmed by the Bishop, so soon after his baptism as conveniently may be; that so he may be admitted to the Holy Communion *(Rubric at end of Holy Baptism).*

The Church provides the Laying on of Hands, or Confirmation, wherein, after renewing the promises and vows of my Baptism, and declaring my loyalty and devotion to Christ as my Master, I receive the strengthening gifts of the Holy Spirit *(Offices of Instruction).*

So soon as children are come to competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and are sufficiently instructed in the matter contained in these Offices, they shall be brought to the Bishop, to be confirmed by him *(Rubric at end of Offices of Instruction).*

The Order of Confirmation, or *Laying on of Hands upon those who are baptized, and come to years of discretion,* is self-explanatory throughout.

> Grant, O Lord, that they who in this place shall in their own persons renew the promises and vows of their Baptism, and be confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end *(Prayer in Office of Institution).*

13. Of Confession and Absolution

> I believe in . . . the Forgiveness of sins; . . . *(Creeds).*

> Dearly beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy . . . etc. *(Exhortation to Confession in Morning Prayer).*

> Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now

committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained . . . etc. *(Sentence of Ordination in Ordering of Priests).*

The Declaration of Absolution, or Remission of Sins. To be made by the Priest alone, . . . etc.

Almighty God, . . . hath given power to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, . . . etc. *(Absolution in Morning Prayer).*

The Almighty and Merciful God, grant you Absolution and Remission of all your sins, true repentance, amendment of life, and the grace and consolation of the Holy Spirit; through Jesus Christ our Lord *(Absolution in Evening Prayer).*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord *(Absolution in Holy Communion).*

The way and means thereto is (*i.e.* to Holy Communion): First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. . . . And because it is requisite that no man come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness *(Exhortation at end of Holy Communion)*.

. . . therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or some other discrete and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness *(Exhortation after*

Holy Communion in the Book of Common Prayer according to the Use of the Church of England).

Then shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any matter; after which confession, on evidence of his repentance, the Minister shall assure him of God's mercy and forgiveness *(Rubric in Visitation of the Sick).*

Herein shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen *(Rubric and Absolution in the Visitation of the Sick in the Book of Common Prayer according to the Use of the Church of England).*

14. Of Holy Orders

What orders of Ministers are there in the Church? . . . Bishops, Priests, and Deacons; which orders have been in the Church from the earliest times.

What is the office of a Bishop? . . . The office of a Bishop is, To be a chief pastor in the Church; to confer Holy Orders; and to administer Confirmation.

What is the office of a Priest? . . . The office of a Priest is, To preach the Word of God; to celebrate the Holy Communion; to pronounce Absolution and Blessing in God's Name; and to minister to the people committed to his care.

What is the office of a Deacon? . . . The office of a Deacon is, To assist the Priest in Divine Service, and in his other ministrations, under the direction of the Bishop *(Questions and Answers in Offices of Instruction)*.

It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted

thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination *(Preface to the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons).*

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church; Give thy grace . . . etc. *(Prayer for those who are to be admitted into Holy Orders).**

It appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for

* *Cf.* Collects in *The Ordering of Deacons* and *The Ordering of Priests.*

the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly? *(Question of Bishop in The Ordering of Deacons).*

Take thou authority to execute the Office of a Deacon in the Church of God committed unto thee; . . . etc. *(Sentence of Ordination in the Form for Making Deacons).*

Ye have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the Holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever *(Exhortation of Bishop in The Ordering of Priests).*

Receive the Holy Ghost for the Office and Work of a Priest (Bishop) in the Church of God, now committed unto thee by the imposition of our hands, . . . etc. *(Sentence of Ordination in The Ordering of Priests and The Consecration of Bishops).*

Almighty God, . . . Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; . . . etc. *(The Collect in The Consecration of Bishops).*

O Holy Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; . . . etc. *(Prayer in Office of Institution).*

The Bishop having received due Notice of the Election of a Minister into a Parish or Church, as prescribed by the Canon, concerning "the Election and Institution of Ministers," and being satisfied that the "person chosen is a qualified Minister of this Church," may proceed to institute him into the Parish.

To our well-beloved in Christ, A. B.,
Presbyter, Greeting.

We do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully confide, our

License and Authority to perform the Office of a Priest, in the Parish [*or* Church] of *E.* And also hereby do institute you into said Parish, [*or* Church,] possessed of full power to perform every Act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us.

And as a canonically instituted Priest into the Office of Rector of ——— Parish, [*or* Church,] you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and enjoy all the accustomed temporalities appertaining to your cure, . . . etc.

¶ *Then shall the Instituted Minister kneel at the Altar, to present his supplication for himself, in this form.*

O Lord my God, I am not worthy that thou shouldest come under my roof; yet thou hast honored thy servant with appointing him to

stand in thy House, and to serve at thy holy Altar. To thee and to thy service I devote myself, soul, body, and spirit, with all their powers and faculties. Fill my memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will center in what thou hast commanded. And, to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry: in prayer, to quicken my devotion; in praises to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour *(Institution of Ministers)*.

O Almighty God, ... make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same . . . etc. *(Collect for St. Peter the Apostle)*.

15. Of Holy Matrimony

. . . holy Matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church *(Declaration in Solemnization of Matrimony)*.

Wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The Man shall answer, I will *(Question and answer to the Man in the betrothal service in Solemnization of Matrimony)*.

I *M.* take thee *N.* to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

I *N.* take thee *M.* to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I give thee my troth *(Promise of Man and Woman in Solemnization of Matrimony)*.

Bless, O Lord, this Ring, that he who gives it and she who wears it may abide in thy peace, and continue in thy favor, unto their life's end; through Jesus Christ our Lord *(Prayer over Ring in Solemnization of Matrimony).*

O Eternal God, . . . send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name, . . . so these persons may surely perform and keep the vow and covenant betwixt them made, . . . and may ever remain in perfect love and peace together, . . . etc. *(Prayer in Solemnization of Matrimony).*

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that they, living faithfully together, may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge), and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord *(Prayer from Holy Matrimony).*

Grant, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant between them made, and

may remain in perfect love together unto their lives' end *(Prayer in Consecration of a Church).*

O Almighty God, Creator of mankind, who only art the well-spring of life; Bestow upon these thy servants, if it be thy will, the gift and heritage of children; and grant that they may see their children brought up in thy faith and fear, to the honor and glory of thy Name; through Jesus Christ our Lord (*Prayer from Holy Matrimony).*

16. Of Unction and Healing of the Sick

When any sick person shall in humble faith desire the ministry of healing through anointing or laying on of hands, the minister may use such portion of the foregoing office as he shall think fit, and the following form:

O Blessed Redeemer, relieve, we beseech thee, by thy indwelling power, the distress of this thy servant. Release him from sin, and drive away all pain of soul and body; that, being restored to soundness of health, he may offer thee praise and thanksgiving; who livest and reignest with the Father and the Holy Ghost, one God, world without end *(Rubric and Prayer from Visitation of the Sick).*

I anoint thee with oil (lay my hands upon thee), in the Name of the Father, and of the

Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ that, all thy pain and sickness being put to flight, the blessing of health may be restored to thee *(Prayer from Visitation of the Sick)*.

17. Of Last Things

i. *The Second Coming of our Lord.*

We believe that thou shalt come; to be our judge *(Te Deum)*.

. . . He ascended into heaven, . . . From thence he shall come to judge both the quick and the dead *(Nicene Creed)*.

Almighty God, give us grace that we may cast away the works of darkness and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever *(Collect for I Sunday in Advent)*.

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts

of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end *(Collect for II Sunday in Advent)*.

O God, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end *(Collect for Christmas)*.

ii. *The Resurrection of the Dead and the Life of the world to come.*

I believe in the Resurrection of the Body; and the Life everlasting *(Apostles' Creed)*.

And I look for the Resurrection of the Dead; and the Life of the world to come *(Nicene Creed)*.

Grant, O Lord, that . . . through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord *(Collect for Easter-Even)*.

. . . granting in this world knowledge of thy Truth, and in the world to come life everlasting *(Prayer of St. Chrysostom).*

iii. *Prayers for the Dead.*

Compare also the Committal and the final prayers in the office for the *Burial of the Dead,* quoted in the next section.

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord *(Prayer from Burial of the Dead).*

Into thy hands, O Merciful Saviour, we commend the soul of thy servant, now departed from the body. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, and into the

glorious company of the saints in light. *Amen. (A Commendatory Prayer when the soul is Departed, in the Visitation of the Sick).*

Remember thy servant, O Lord, according to the favor which thou bearest unto thy people, and grant that, increasing in knowledge, and love of thee, he may go from strength to strength, in the life of perfect service, in thy heavenly kingdom; through Jesus Christ, etc. *(Prayer from The Burial of the Dead).*

Unto Almighty God we commend the soul of our brother departed, and we commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ, at whose coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself *(Committal in The Burial of the Dead).*

O God, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant him an entrance into the land of light and joy in the fellowship of thy saints, etc. *(Prayer in The Burial of the Dead).*

Almighty God, we remember this day before thee thy faithful servant, *N.*, and we pray thee that, having opened to *him* the gates of a larger life, thou wilt receive *him* more and more into thy joyful service, that *he* may win, with thee and thy servants everywhere, the eternal victory; through Jesus Christ our Lord *(Prayer for an Anniversary of One Departed).*

Almighty God, our heavenly Father, in whose hands are the living and the dead: We give thee thanks for all those thy servants who have laid down their lives in the service of our country. Grant to them thy mercy and the light of thy presence, that the good work which thou hast begun in them may be perfected; through Jesus Christ, thy Son, our Lord *(Prayer for Memorial Days).*

In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, we commit the body of this child to the ground. The Lord bless *him* and keep *him.* The Lord make his face to shine upon *him* and be gracious unto *him.* The Lord lift up his countenance upon *him,* and give *him* peace, both now and evermore *(Committal from the Burial of a Child).*

O God, whose most dear Son did take little children into his arms and bless them; Give us

grace, we beseech thee, to entrust the soul of this child to thy never-failing care and love, and bring us all to thy heavenly kingdom; through the same thy Son, Jesus Christ our Lord *(Prayer from the Burial of a Child).*

Almighty . . . God, . . . we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom *(Prayer for the Church in Holy Communion).*

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion . . . *(Prayer of Consecration in Holy Communion).*

18. Of the Angels

To thee all Angels cry aloud: the Heavens, and all the Powers therein;

To thee Cherubim and Seraphim: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;
Heaven and earth are full of the Majesty:
of thy glory *(Te Deum)*.

O ye Angels of the Lord, bless ye the Lord:
praise him, and magnify him forever *(Benedicite)*.

Blessed art thou that beholdest the depths, and dwellest between the Cherubim: praised and exalted above all for ever *(Benedictus es)*.

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so, . . . etc. *(Collect for The Annunciation)*.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying . . . *(Preface to Sanctus in Holy Communion)*.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that, as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord *(Collect for St. Michael and All Angels)*.

O Merciful Father, whose face the angels of thy little ones do always behold in heaven;

Grant us . . . etc. *(Prayer in Burial of a Child).*

19. Of the Communion of Saints

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee. . .

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting *(Te Deum).*

I believe in . . . The Communion of Saints *(Apostles' Creed).*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, . . . etc. *(Preface to Sanctus in Holy Communion).*

Who, in the multitude of thy saints, hast compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them may receive the crown of glory that fadeth not away *(Proper Preface for All Saints' Day in Holy Communion).*

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Jesus Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord *(Collect for All Saints' Day).*

Almighty and everlasting God, who dost enkindle the flame of thy love in the hearts of thy saints; Grant to our minds the same faith and power of love, that, as we rejoice in their triumphs, we may profit by their examples; through Jesus Christ our Lord *(Collect for a Saints' Day).*

Almighty and everliving God, we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general Resurrection, we, with all those who are of the mystical body of thy Son, may be set at his right hand, . . . etc. *(Prayer at end of Burial of the Dead) (Cf. also the Bidding Prayer for same phraseology).*

The Kalendar and the collects for the various saints furnish additional information.

20. Of Holy Scripture

The Church's attitude toward Holy Scripture is illustrated throughout the Book of Common Prayer, particularly by the abundant use of the Bible and by the fact that much of the language of the rites is in the phraseology of Holy Scripture. The Church appoints a selection of the Psalter and a lesson from the Old and the New Testament respectively to be read at the daily offices, and appoints an Epistle and a Gospel for every service of the Holy Communion. There is scarcely an office in the Prayer Book which does not directly quote some passage of Scripture.

> Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in

our Saviour Jesus Christ *(Collect for II Sunday in Advent).*

Grant, O Lord, that by thy holy Word which shall be read and preached in this place, and by the Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfill the same *(Prayer in Consecration of a Church).*

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord *(Collect for St. Bartholomew).*

Take thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed *(Ordering of Priests).*

Will you then faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same; so that you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers? . . . I will so do, by the help of God.

Are you ready, with all faithful diligence, to banish and drive away from the Church all

erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same? . . . I am ready, the Lord being my helper *(Examination in the Consecration of Bishops*).*

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee *(Consecration of Bishops).*

21. Of the Kingdom of God

I believe in one Lord Jesus Christ, . . . whose kingdom shall have no end *(Nicene Creed).*

O God, . . . Grant us, . . . that we may be made like unto him in his eternal and glorious kingdom . . . *(Collect for VI Sunday after The Epiphany).*

O God, the King of Glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven . . . *(Collect for the Sunday after the Ascension).*

O God, who on the mount . . . mercifully grant that we, being delivered from the dis-

* Cf. also questions and answers to similar purport in the Ordering of Priests.

quietude of this world, may be permitted to behold the King in his beauty, who, . . . liveth and reigneth . . . *(Collect for the Transfiguration).*

We . . . are also heirs through hope of thy everlasting kingdom . . . *(Thanksgiving in Holy Communion).*

For as much as our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born of Water and of the Holy Ghost; I beseech you . . . *(Exhortation to Holy Baptism).*

Almighty and immortal God, we call upon thee for this child, that he, coming to thy holy Baptism . . . may come to the eternal kingdom which thou hast promised by Christ our Lord *(First Prayer in Holy Baptism).*

Hear the words of the Gospel:

They brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said to them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them *(Holy Baptism).*

Defend, O Lord, this thy child with thy heavenly grace; that he may continue thine forever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen *(Sentence of Confirmation).*

Almighty God, . . . grant . . . that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be forever glorified, and thy blessed kingdom enlarged . . . *(Prayer in the Ordering of Priests).*

Part II. Practice

The Book of Common Prayer is positive and definite in its teaching upon all essential doctrines of the Faith. If in some minor particulars it is vague or even silent, it was doubtless intended it should be so. But in contrast to the fullness of its doctrinal teaching, its directions as to practice are strikingly meagre, and it is doubtless due to this fact that such varied customs have developed. The definite directions of the Prayer Book about Christian Practice may be subsumed under familiar heads.

1. Of Public Worship

Five services for Public Worship are provided, to which are added a number of Prayers and Thanksgivings for various occasions.

1. The Order for the Administration of the Lord's Supper or Holy Communion
2. The Order for Daily Morning Prayer
3. The Order for Daily Evening Prayer
4. The Litany
5. A Penitential Office

A preliminary rubric concerning the service of the Church states that the Order for Holy Communion, the Order for Morning Prayer, the Order for Evening Prayer, and the Litany, as set forth in this Book, are the regular services appointed for Public Worship in this Church, and shall be used accordingly; *Provided,* that in addition to these services the Minister, in his discretion, subject to the direction of the Ordinary, may use other devotions taken from this Book or set forth by lawful authority within this Church or from Holy Scripture; and *Provided* further, that, subject to the direction of the Ordinary, in Mission Churches or Chapels, and when expressly authorized by the Ordinary in Cathedral and Parish Churches or other places, such other devotions as aforesaid may be used when the edification of the Congregation so requires, in place of the Order

for Morning Prayer or the Order for Evening Prayer.*

For Days of Fasting and Thanksgiving appointed by the Civil or Ecclesiastical Authority, and for other special occasions for which no Service or Prayer has been provided in this Book, the Bishop may set forth such form or forms as he shall see fit, in which case none other shall be used. It may be noted that Morning and Evening Prayer are assumed to be said daily. The Litany may be said in connection with the daily offices, or before Holy Communion, or separately. Holy Communion may immediately follow Morning Prayer, in which case provision is made for shortening the morning office. The Sermon is appointed to be preached at Holy Communion.

Collects, Epistles, and Gospels are appointed for all Sundays and for a number of Holydays, upon which it would appear that

* The English Book is more explicit. The title for these offices there reads The Order for Morning and Evening Prayer daily to he said and used throughout the year. In its prefatory rubric it directs that all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause. And the Parish Clergy are directed to say the same in the Parish Church or Chapel.

the Church requires Holy Communion to be administered. As on several occasions it is noted that the altar service for the preceding Sunday or Holyday shall suffice for the week following, it is obvious that the Church does not restrict celebrations of Holy Communion to days for which a special Collect, Epistle, and Gospel are provided. An altar service is provided for the Solemnization of Matrimony and the Burial of the Dead.

The Psalter is appointed to be read through once a month at Morning and Evening Prayer, but it is provided that proper Psalms shall be said on certain days, and that selections of Psalms may be said in place of the Psalter for the day, at the discretion of the Minister. There is also provided a table of Psalms for the Sundays of the Church Year.

Lessons from Holy Scripture are appointed to be read at Morning and Evening Prayer for every day in the year, and special lessons for various Holydays, fasting days, and special occasions.

Hymns set forth and allowed by the authority of this Church, and Anthems in the

words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.

A calendar is provided, following the traditional Christian Year, with a list of Feasts and Fasts, Days of Solemn Supplication (the three Rogation Days), and a table for determining the precedence of certain Holydays over Sundays or certain other Holydays.

2. Of Private Devotion

The duty of prayer and thanksgiving is set forth at such length and in such variety of ways in the Book of Common Prayer, that it seems sufficient to quote one collect to illustrate the teaching that pervades the book.*

> Almighty God, who hast promised to hear the petitions of those who ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; and grant that

* Cf. also Collects for I Epiphany, X, XII and XXIII Trinity, and the general collects printed with Prayers and Thanksgivings.

> those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *(Prayers and Thanksgivings).*

It must suffice to point out that family prayers, prayers for the sick, prayers for special occasions, and intercessions for a great variety of causes, are provided in the Prayer Book. Although they are not arranged with a view to private use, a little diligence would suffice so to arrange them. A real familiarity with the Book of Common Prayer would enable any one to find it a fairly adequate manual of private devotion.

The Prayer Book does not contain in any one place a form for daily private devotion; yet a little ingenuity will demonstrate that such a form can easily be devised. Indeed, *Family Prayer* provides such an outline. Both Morning Prayer and Evening Prayer in the forms of Prayer to be used in families begin with such a deliberate placing of the soul in the presence of God. The Exhortations to Holy Communion admonish of the duty of self-examination, and direct us

to make that examination by the rule of God's Commandments. Morning and Evening Prayer and the Holy Communion all contain admirable forms of Confession, during the saying of which pauses can be made while particular sins are recalled and acknowledged to God. Four or five forms of Absolution, particularly the new one in Evensong, can be used as a prayer for forgiveness. Under the section called Prayers a great variety of intercessions, as well as other intercessions scattered all through the offices and sacramental services: intercessions for the family, for friends, for community, for nation; for different classes of people, those living in sin, the heathen and the champions of the Cross who have gone to the heathen to preach the Gospel to them; for people about to be confirmed or ordained; for the clergy, for schools, for the army and navy, for those in authority; for the sick, for the dying, for the dead. Indeed, there is scarcely any group of persons, scarcely any worthy cause, for which fitting intercessions cannot be found in the Prayer Book. There is a treasury of such devotions

in the Collects for the Christian Year. The word *treasury* is advisedly used, for the Collects are perfect gems of prayer; concise, clear-cut, beautiful; many of them supreme examples of the highest English style. And just as intercessions and petitions are to be found almost everywhere in the Prayer Book, so likewise we will find that there is no office without its Thanksgivings; and that as there is a collection of Prayers, so too, there is a group of special Thanksgivings printed together.

But still more satisfactory as means of offering praise and thanksgiving to the Heavenly Father will be found many of the Psalms. The Psalter is a devotional hymn book; and, happily, there is printed an analysis of the Psalter; that is to say, under general headings, such as *Morning, Evening, Praise, Prayer, Intercession, Aspiration,* and the like, are noted the appropriate Psalms.

Another form of private devotion to which we are strongly urged by the Church, is due and careful preparation before we receive the blessed sacrament of the Lord's Body and Blood. The Church insists not only

that we repent, be in love and charity with our neighbors, and intend to lead a new life; but further that we examine and prepare ourselves.

Therefore, if brief self-examination is desirable daily for spiritual growth and health, a more particular and detailed examination, followed by a more careful and earnest confession, is necessary to a good communion. The Prayer Book does not provide a form for self-examination, but it does suggest the method: the rule of God's Commandments (the Ten Commandments, if we will, interpreted as our Lord interpreted them, and the Sermon on the Mount); and wherein soever we perceive we have offended, there to confess ourselves, bewail our sinfulness, and purpose and promise amendment. And in case we cannot satisfy our consciences by such private confession, the Prayer Book bids us to seek the counsel of a priest more particularly instructed in God's word.

3. Of Fasting

The Christian duty of Fasting or Abstinence is recognized in the Book of Common Prayer by the setting forth of a Table of Fasts in the preliminary pages. Amongst these Ash Wednesday and Good Friday are preëminent. There is also a list of Other Days of Fasting, "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," which include (i) the Forty Days of Lent; (ii) the Ember Days at the Four Seasons, being the Wednesday, Friday, and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14th, and December 13th; (iii) all Fridays in the Year, except Christmas Day, and The Epiphany, or any Friday which may intervene between these feasts.*

> O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the

* The Prayer Book, according to the revision of 1928, no longer requires the Rogation Days to be observed by Abstinence, but sets them aside as "days of solemn supplication." The English book, in addition to the Rogation Days, requires Abstinence on the eves of great festivals.

Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end *(Collect for I Sunday in Lent)*.

4. Of Alms-Giving, And Other Duties

There is no direct reference in the Prayer Book to the Christian duty of Alms-giving, except the direction that the offerings of the people be taken at every celebration of the Holy Communion. There are, however, many incidental and indirect references to this duty throughout the book.

The duty of self-examination, particularly before reception of Holy Communion, is set forth in the exhortation to that office, and has already been commented upon in connection with Private Devotion.

The Church emphasizes the duty of the reading and study of Holy Scripture by the abundant use made thereof in her several offices: *e.g.*, the Psalms and Lessons in the choir offices, the Epistles and Gospels in Holy Communion, and in frequent quotations from Scripture in the various services.

> Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ *(Collect for II Sunday in Advent)*.

5. Of the Christian Year

The traditional Christian Year is to be observed, according to the calendar in the preliminary pages, with its seasons, holydays, fast days, eves, octaves, and ferias. The seasons are those of Advent, Christmas, Epiphany, Lent, Easter, Ascension, Pentecost,* Trinity. The feasts required to be observed by the American Book include all Sundays in the year, the major festivals of our Lord, two of the Blessed Virgin Mary, one each of the Apostles and Evangelists, the Nativity of St. John the Baptist, St. Michael and All Angels, All Saints, St. Stephen the Martyr,

* The Revision of 1928 substitutes the older designation *Pentecost* for *Whitsunday,* though retaining the latter as a subtitle. The title *Pentecost* occurred in the old Prayer Book in the Table of Feasts.

the Holy Innocents, the Monday and Tuesday in Easter and Whitsun weeks. The octaves of Christmas, The Epiphany, and Easter are to be observed, and the six days after Pentecost. Altar services are provided for the Ember and Rogation Days, for Independence Day, for Holy Matrimony, and for the Burial of the Dead. Special Collects are now provided for all the days in Holy Week, for the Monday and Tuesday in Easter and Whitsun weeks; and a second Collect, Epistle, and Gospel for Pentecost.

The English calendar has many additional Holydays, commonly called "Black Letter Days,"* for which, however, no special altar service is provided. That the American Church contemplates at least occasional commemoration of such days is evidenced by the fact that a Collect, Epistle, and Gospel is now appointed for "A Saint's Day," presumably one for which no special altar service is set forth.

* Among these, in addition to many saints' days, may be noted The Name of Jesus, The Invention and the Exaltation of the Holy Cross, The Conception, Nativity, and Visitation of the Blessed Virgin Mary, The Beheading of St. John the Baptist, St. John before the Latin Gate, and St. Peter's Chains (Lammas Day). In the English kalendar The Transfiguration has the rank of a Black Letter Day.

6. Of Ceremonial and Vestments

The ceremonial directions are contained in the rubrics, and are of the simplest nature and relatively few in number. In no case do they constitute full or adequate directions for the conduct of any service. It is obvious, therefore, that the Church leaves this to be determined by custom and tradition, and deliberately tolerates differences in the application thereof.

There is no reference to vestments in the Prayer Book, except to the Bishop's "rochet" and "the rest of the Episcopal habit," in the Form of Consecrating a Bishop. A similar inference concerning vestments must therefore be made as in regard to ceremonial. The Church leaves the matter to custom and tradition.

There is no reference to the so-called "pious customs," save here and there directions for kneeling at prayer, or for the priest to stand during prayer, for standing to praise, for the sign of the cross in Baptism, and for the necessary manual acts in Baptism and Holy Communion.

Part III. Moral Teaching

Every page of the Book of Common Prayer bears witness to the moral teaching of our Lord and of His Church. It must suffice in this section, since the material is so abundant, to give no more than characteristic examples under salient headings. Roughly the traditional groups of the Christian Course, the Three Theological and the Four Cardinal Virtues, will be followed; with the realization, however, that many of the moral ideas conveyed by the Prayer Book can be so grouped only by a *tour de force*. Under the several virtues, it will be convenient to include the quotations that refer to the contrary faults.

1. The Christian Course

i. *Election*

Almighty . . . God, . . . We give thee humble thanks, That thou hast vouchsafed to call us to the knowledge of thy grace,

and faith in thee . . . *(Prayer in Holy Baptism).*

ii. *Grace and Freewill*

O God, . . . grant us the help of thy grace . . . *(Collect for I Trinity).*

Lord, we pray thee that thy grace may always prevent and follow us . . . *(Collect for XVII Trinity).*

O Almighty God, who alone canst order the unruly wills and affections of sinful men . . . *(Collect for IV Easter).*

iii. *Regeneration*

Seeing now that this Child is regenerate . . . *(Declaration in Holy Baptism).*

Almighty God, . . . Grant that we being regenerate, and made thy children by adoption and grace . . . *(Collect for Christmas).*

iv. *Conversion*

Almighty God, . . . who desireth not the death of a sinner, but rather that he may turn from his wickedness and live . . . *(Absolution in Morning Prayer).*

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are peni-

tent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord *(Collect for Ash Wednesday).*

v. *Justification*

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification . . . *(Collect for I Sunday after Easter).*

vi. *Sanctification*

O Almighty Lord, . . . vouchsafe, . . . to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments . . . *(Collect in Holy Communion).*

O God, Holy Ghost, Sanctifier of the faithful; have mercy upon us *(Litany;* cf. *Prayer in Office of Institution).*

vii. *Final Perseverance*

O Almighty God, . . . so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name . . . *(Collect for Holy Innocents).*

O God, . . . Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal . . . *(Collect for IV Trinity).*

O Almighty God, . . . Grant . . . that . . . we may steadfastly walk in the way that leadeth to eternal life . . . *(Collect for St. Philip and St. James).*

2. The Three Theological Virtues

i. *Faith (Trust, Confidence, Loyalty)*

O God, . . . grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead . . . *(Collect for Epiphany).*

Almighty . . . God, give unto us the increase of faith . . . (Collect for XIV *Trinity).*

Almighty God, . . . Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved *(Collect for St. Thomas).*

Preserve us from faithless fears, and worldly anxieties, and grant that no clouds of this mortal life may hide us from the light of

that love which is immortal . . . *(Prayer for Trustfulness).*

For as the benefit is great, if with a penitent heart and lively faith, we receive that holy Sacrament . . . *(Exhortation to Holy Communion).*

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies . . . *(Prayer of Humble Access).*

. . . O Father, . . . grant, that in all our troubles we may put our whole trust and confidence in thy mercy . . . *(Prayer in Litany).*

Almighty God, . . . Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through Jesus Christ our Lord *(Collect for III Easter).*

ii. *Hope (Joy, Quiet Confidence, Encouragement)*

Almighty God, give unto us the increase of . . . hope . . . *(Collect for XIV Trinity).*

O God, . . . Grant us, . . . that, having this hope, . . . we may be made like unto him in his eternal and glorious kingdom . . . *(Collect for VI Epiphany).*

O Almighty God, . . . Grant . . . that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found . . . *(Collect for IV Easter).*

O God, the King eternal, who dividest the day from the darkness and turnest the shadow of death into the morning; Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that having done thy will with cheerfulness while it was day, we may, when the night cometh rejoice to give thee thanks; through Jesus Christ our Lord *(Family Prayer, in the Morning).*

Almighty God, . . . give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise . . . *(General Thanksgiving).*

O God, . . . Grant, . . . that we, having (St. Paul's) wonderful conversion in remembrance, may show forth our thank-

fulness unto thee for the same . . . *(Collect of Conversion of St. Paul).*

And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant . . . And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee . . . *(Prayer of Consecration).*

Almighty God, . . . grant us thy peace all the days of our life . . . *(Collect for II Epiphany).*

O Lord Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church; and grant to it that peace and unity which is according to thy will . . . *(Collect for Unity).*

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us . . . *(Collect for Aid against Perils).*

Almighty God, who hast poured upon us the new light of thy incarnate Word; Grant that the same light enkindled in our hearts may shine forth in our lives . . . *(Collect for II Christmas).*

Because in the Mystery of the Word made

flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son, Jesus Christ our Lord. Therefore with Angels, . . . etc. *(Proper Preface for Purification B. V. M.).*

Almighty Father, . . . Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth . . . *(Collect for I Easter).*

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and from all uncharitableness, . . . From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil, *Good Lord, deliver us (Litany).*

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength; By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; Through Jesus Christ our Lord *(Prayer for Quiet Confidence in Family Prayer).*

O Heavenly Father, who hast filled the

world with beauty; Open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that, rejoicing in thy whole creation, we may learn to serve thee with gladness; for the sake of him by whom all things were made, thy Son Jesus Christ our Lord *(Prayer for Joy in God's Creation in Family Prayer).*

O Heavenly Father, we beseech thee to have mercy upon all thy children who are living in mental darkness. Restore them to strength of mind and cheerfulness of spirit, and give them health and peace; through Jesus Christ our Lord *(Prayer for Those in Mental Darkness in Family Prayers).*

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind . . . *(Collect for XXI Trinity).*

Grant, O Lord, . . . that thy Church may serve thee in all godly quietness . . . *(Collect for V Trinity).*

O God, . . . Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty . . . *(Collect for Transfiguration).*

iii. *Charity (Love, Mercy, Thankfulness, Self-sacrifice, Peace)*

O Almighty . . . God, give unto us the increase of . . . charity . . . *(Collect for XIV Trinity).*

O Lord, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee . . . *(Collect for Quinquagesima).*

O God, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things may obtain thy promises, which exceed all that we can desire *(Collect for VI Trinity).*

Lord of all power and might, . . . graft in our hearts the love of thy Name . . . *(Collect for VII Trinity).*

3. The Four Cardinal Virtues

i. *Prudence (Duty, Good Works, Service)**

O Lord, . . . grant that (thy people) may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfill the same . . . *(Collect for I Epiphany).*

O Lord, . . . Grant to us . . . that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same . . . *(Collect for V Easter).*

O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts . . . *(Collect for XIX Trinity).*

Lord, we pray thee . . . make us continually to be given to all good works . . . *Collect for XVII Trinity).*

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously re-

* This is an instance of how only by a *tour de force* can various Christian virtues be subsumed under traditional headings. But it may be assumed that the virtues of Prudence should issue in a sense of Duty and lead to Service. The word *Prudence* is not recalled as occurring in the Prayer Book.

warded . . . *(Collect for Sunday next before Advent).*

Almighty God, . . . Grant, . . . that we may so faithfully serve thee, that we fail not finally to attain to thy heavenly promises . . . *(Collect for XIII Trinity).*

Almighty . . . God, . . . Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee . . . *(Collect for Good Friday).*

Almighty . . . God, . . . Grant unto us all that we . . . may forthwith give up ourselves obediently to fulfil thy holy commandments . . . *(Collect for St. Andrew).*

O God, . . . increase and multiply upon us thy mercy; that, . . . we may so pass through things temporal, that we finally lose not the things eternal . . . *(Collect for IV Trinity).*

ii. *Justice*

Under this group it must suffice to call attention to the Prayers for Social Justice and for Courts of Justice and to the new General

Intercession in Family Prayer incorporated into the revised Prayer Book of 1928.*

> Almighty God, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord *(Prayer for Social Justice).*
>
> O God, . . . Protect the efforts of sober and honest industry, and suffer not the hire of the labourers to be kept back by fraud. Incline the hearts of employers and of those whom they employ to mutual forebearance, fairness, and good will . . . *(Family Prayers).*

iii. *Temperance (Purity, Unworldliness, Good Thoughts)*

> O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and

* Some of the quotations adduced under Prudence might as easily be assigned to Justice, on the ground that Justice is a virtue of the will that regulates our conduct toward each other. With this broad definition a great many collects might be quoted. The word itself, in reference to the individual conduct, does not, so far as is recalled, occur in the Prayer Book, except in the new prayers referred to above.

heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure . . . *(Collect for VI Epiphany).*

O Almighty God, . . . Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith, even unto death, we may glorify thy holy Name . . . *(Collect for Holy Innocents).*

Almighty God, . . . Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul . . . *(Collect for II Lent).*

Almighty Father, . . . Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth . . . *(Collect for I Easter).*

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name . . . *(Collect for Purity).*

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God . . . *(Collect for XVIII Trinity).*

Almighty . . . God, we humbly beseech thy Majesty, that . . . we may be presented unto thee with pure and clean hearts . . . *(Collect for Purification B. V. M.).*

O Almighty God, . . . Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow . . . thy Son Jesus Christ . . . *(Collect for St. Matthew).*

O Lord, . . . Grant to us . . . that by thy holy inspiration we may think those things that are good, . . . *(Collect for V Easter).*

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell . . . *(Collect for the Ascension).*

O God, the King of Glory, . . . We beseech thee, . . . send to us thy Holy Ghost to comfort us, and exalt us to the same place whither our Saviour Christ is

gone before . . . *(Collect for Sunday after Ascension).*

iv. *Fortitude (Courage, Patience, Steadfastness)*
Almighty God, . . . (grant) . . . that we may constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; . . . *(Collect for St. John the Baptist).*

Almighty . . . God, who, . . . hast sent thy Son, . . . that all mankind should follow the example of his great humility; Mercifully grant, that we may . . . follow the example of his patience . . . *(Collect for Palm Sunday).*

O Almighty God, . . . Grant . . . that . . . we may steadfastly walk in the way that leadeth to eternal life . . . *(Collect for St. Philip and St. James).*

. . . O Lord, . . . because the frailty of man without thee cannot but fall, keep us ever by thy help . . . *(Collect for XV Trinity).*

O Lord, . . . absolve thy people from their offences; that . . . we may all be delivered from the bands of those sins, which by our frailty we have committed . . . *(Collect for XXIV Trinity).*

O God, who knowest us to be set in the

> midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord *(Collect for IV Epiphany)*.

There are so many references throughout the Prayer Book to such general topics as sin and repentance, the divine guidance, obedience to God's will and commandments, and to the following of our Lord Jesus Christ, that it seems a work of supererogation to call attention to specific instances.

Considering the modern emphasis upon the missionary work of the Church, the Prayer Book (even after the revision of 1928) is singularly deficient in prayers for missions and missionaries; there being but the familiar Prayer and an alternative provided in the Revised Book, and the new collect for Tuesday in Whitsun week. The same may be said with regard to the subject of Christian Unity; likewise there are but two specific prayers for unity. The Collect for St. Simon and St. Jude may be used as a

prayer for Unity; and there is, of course, the familiar petition in the Prayer for all conditions of men in the choir offices, "that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

The Prayer Book formerly was defective also in the number and variety of prayers for the nation and for persons and causes associated with the national life. The Revision of 1928 has considerably helped to remove this defect. There are prayers for the President, the Governor of the State, and for all others in authority, in one or both of the choir offices; and in addition to the familiar petitions of the Litany, one for the President has been inserted. There are special prayers for the Nation, for Congress, for a State Legislature, for Courts of Justice, for the Army and Navy, for Memorial Days, in Time of War, of Calamity, for Deliverance from Enemies, in Time of Death and Famine, for a Blessing on the Families of the Land, and petitions for national objects in the Bidding Prayer. An altar service is pro-

vided for Independence Day and Thanksgiving Day, and an office for Morning Prayer on Thanksgiving Day.

Religious Education receives meet if scant recognition in the Prayer for Schools, Colleges, and Universities, and the Prayer for Religious Education.

Greatly enriched as the Book of Common Prayer has been in the Revision of 1928, there remains for a subsequent revision much to be done in still further adapting the book to modern needs and interests.

Appendix

THE ARTICLES OF RELIGION

The Articles of Religion were adopted in the Convocation of the Church of England in 1562 and set forth by the authority of Queen Elizabeth. They have since been bound with the English Book of Common Prayer. In England subscription to them, in their plain and grammatical sense, has been required of the clergy, and for a long period was required of lay persons upon their appointment to any office in the Church or before their entrance to the universities. They were established by the General Convention of the Protestant Episcopal Church in 1801, and have since been bound with the American Prayer Book.* Article X of the Constitution of this Church declares that with the

* The General Convention of 1801 omitted Article XXI "because it is partly of a local and civil nature, and is provided for, in the remaining parts of it, in other Articles,"—a statement that is rather an assertion than a fact.

Book of Common Prayer "the Articles of Religion . . . shall be in use in all the dioceses and missionary jurisdictions of this Church." A proposal for repealing this article of the Constitution was rejected by the General Convention of 1892, and action on a motion to remove the Articles of Religion from the Book of Common Prayer was indefinitely postponed by the General Convention of 1928. Formal subscription to them by either clergy or laity has never been required as in England.

There can be no doubt, therefore, that our Church officially regards the so-called Thirty-nine Articles as a part of her doctrinal teaching. It would be legitimate to have appealed in the foregoing work to the Articles. This was not done for several reasons.

The design of this book was to set forth the teaching of the Book of Common Pryaer, not the entire doctrinal teaching of the Protestant Episcopal Church or of the Anglican Communion. Though the Articles have always been bound with the Prayer Book, they are not a part of it. Any two successive Gen-

eral Conventions could order that they be bound separately, or indeed, so far as this Church is concerned, abolish them. Rightly understood, the doctrinal system set forth in the Articles is conformable to that of the Book of Common Prayer. But rightly to understand the Articles is not an easy intellectual exercise. They are a sixteenth century document, drawn up in view of the controversies of the period (some of which have long since happily been forgotten), and with deliberate intention they were in places ambiguously worded. The tendency in modern times in all Christian communions has been toward simpler forms of doctrinal statement, quite away from the elaborate and minute confessions of belief set forth by the Reformed Churches. It seems to many that the day is not distant when this Church will officially declare that the Articles are no longer to be recognized as having authority for us. Whether or no this comes about, it was believed by the compiler of this work that to quote the Articles, though some valuable statements of doctrine would be gained, some questionable ones would necessarily be

included. It is certainly the fact that, except for the recent controversy, the present generation of Churchmen have heard very little about the Articles of Religion. Preachers wholly neglected them, teachers rarely appealed to them, Anglican theologians have scarcely alluded to them in recent writings. That they longer serve a useful purpose is a matter of doubt in the minds of many Churchmen of various types. In any case, since the Prayer Book sets forth the system of Christian doctrine and practice to which our Church is not only committed but the which it gladly receives, it seemed unnecessary to quote them in this summary of Prayer Book teaching. Finally, the Articles are couched in a phraseology so different from that of the Prayer Book, that even when they set forth precisely the same idea as does some prayer or collect, the effect is to irritate the sense of good taste rather than to enlighten the mind.

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